FOR THE SABBATH:

BRIEFE AND SOME NEW ARGVMENTS IN the New Testament.

1. *There is a Sabbath or holy rest in the New Testament.*
2. *The first day of the weeke is that Sabbath.*
3. *The night of that first day, followeth the first day;* Ergo, *the Sabbath and every other day beginneth in the morning.*
4. *The seventh day is not now any Sabbath.*

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For the Sabbath.

1. GOD rested one whole day in seven, *Gen.* 2. 2.

2. God blessed that one day in seven, *Gen.* 2. 3.

3. Because he rested and was refreshed, therefore he blessed it, *Gen.* 2. 3. *Exod.* 31. 17.

4. God sanctified one day in seven, and that one day wherein he rested, *Gen.* 2. 3.

5. Unto *Adam* innocent did God sanctifie, or set apart a day, and that day of the seven, to be kept holy, *Gen.* 2. 3.

6. Betweene the Creation

and the Law at Mount *Sinai*, the Sabbath was obſerved, *Exod.* 16.23.

7. At Mount *Sinai* the Sabbath was ſolemnly again commanded and recorded by God himſelfe, as a tenth part of his will to *Iſrael*, *Exod.* 20. 8,9,10, &c.

8. The ſeventhneſſe of the day, is but an adjunct to the Sabbath-day, as this or that Market day is to the Market-day. Therefore, alterable upon more valuable grounds by the ſame authoritie, without deſtruction of the Sabbath, not convertible any more then the market-day and the market of the day. That this is true, appeareth by two arguments.

1. Becauſe the ſeventhneſſe of the day, commeth not in mention,

mention, till after a Sabbath, and a day of Sabbath and a Sabbath-day once in every weeke be provided for: for, when it is said, The seventh day is the Sabbath of the Lord, &c. First is implied, that there must be a Sabbath, that is, one in seven, *Exod.* 20. 10.

2. Because the seventhnesse of the day is founded upon such grounds, as by more valuable, may be altered, *Exod.* 20. 11.

9. Christ and his Disciples most exactly rested upon the Sabbath according to the Commandement, so long as the Sabbath stood upon the seventh day: witnesse their care to buy their oyntments before, and not to use them till after the Sabbath was past,

when Christ was in the Sepulchre, *Luke*, 23. 56.

10. His Preaching, Teaching and Miracles upon the Sabbath-day were so far from breaking, that they were a keeping of the Sabbath-day.

11. His Miracles declared him to bee the Messiah, and what better Sabbath-worke then that?

12. The Iewes used to assemble in their Synagogues on the Sabbath-day; therefore no day so fit to proclaime himselfe to be the Messiah, as the Sabbath.

13. His enemies wch would have had the people to come in sixe dayes to be healed, and not on the seventh, saying, That he was not of God, and kept not the Sabbath, are not competent Judges: for they

scorned

ſcorned in ſo ſaying; as they did, when they ſaid, That he caſt out devils by *Beelzebub*; or when they required of him a ſigne, who ſhewed ſo many incomparable ſignes before them; which of us will be content to be judged by his enemies?

14. They themſelves would lift up Oxe or Sheepe out of a pit on the Sabbath, by handy-labour, without miracle, yet would not give libertie to him to heale a ſonne or daughter of *Abraham* by Miracle without hand, therefore partiall, *Luk.* 13. 11, &c. to 18.

15. By Chirurgerie it is probable Chriſt would not have cured all Diſeaſes upon the Sabbath-day, eſpecially in the Synagogue: becauſe ſome

diſeaſes may be helped before, or ſtay till after.

16. That carrying of the Bed upon the Sabbath-day, was a reall preaching of Chriſt to be the Meſſiah, fitter therefore for the ſabbath-day, when people were ſtirring, then for any other day; and for that cauſe alone commanded of Chriſt. So farre from a reall breaking, that it was a moſt reall keeping and honouring of the Sabbath-day, *Iohn* 5. 10, &c. Had not the healing been by Miracle, and the carying of the Bed, to declare the Miracle & Meſſiah, Chriſt would not have admitted the one or the other, which now he both did and defendeth.

17. Chriſt foretold his Diſciples that he ſhould riſe a-

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gaine upon the firſt day of the weeke; to the end that they might not worke upon the firſt day, about his body, what they conſcionably forbare to doe upon the ſeventh day; howſoever they had forgotten, or neglected both that and his reſurrection; through unbeliefe: ſo carefull was Chriſt to provide for their non-working upon the firſt day of the weeke ſo ſoone as it came to be the Sabbath-day, *Matth.* 16. 21. and 26. 32.

18. When he was riſen early from the dead, he haſted his Diſciples into *Galile*, where they ſhould ſee him; and he haſted much more to be there before them; by the way thither, expounded *Moſes* and the *Pſalmes* to two of them; a Sabbath-worke: he was there before

Luk. 24. 27.

before the dores were open-
*Ioh.20. 19. ed, (a * Periphrasis of his firſt-neſſe) though it was evening firſt; where, after all his Diſciples, except *Thomas*, coming ſaw him, heard him, knew him, and acknowledged him.
*Ioh.20. 23. There he gave them * a Commiſſion, rightly called the High Commiſſion, of remitting and retaining ſinnes, grounded upon the ſame Authoritie which he had received from the Father. There he brake bread, that is, the Supper of the Lord: and as for the wine, he implied before, that He would drinke it new with them, in the Kingdome of his Father: that is, after he roſe from the dead, which doubtleſſe therefore he did. The words [at meate] are unneceſſarily put in, perhaps to

obſcure

obſcure the geſture which Chriſt and his Diſciples did then and there uſe, which was, ſitting; ἐν τῇ κατακλίσει αὐτῶν μετ' αὐτῶν, *Luke* 24. 30, &c. This breaking of bread is Synechdochically put for the whole worſhip; as *Act.* 20. 7. and by the ſame place breaking of bread ſeemeth to be proper and peculiar to the firſt day of the weeke onely, *Act.* 20. 7, 19. Till that day ſeuight he diſappeared, ἀφαντος ἐγένετο, therfore did not keep the ſeventh day a Sabbath, which till then he had wont to keepe, and to cauſe them to keepe, in the ſolemne Aſſemblies. Neither did he countenance any other day of the ſixe, as a holy-day, or as a day of ſolemne meeting. Hence, muſt we neither raiſe the old ſeventh day from Luk. 24. 31.

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the dead to make a Sabbath of it, neither must we admit any other of the six working dayes to be put upon our Consciences as an holy-day of Gods making; much lesse above the first day of the week, comparable to it, or equall with it.

20. Upon that day senight, which is said to be the eight day, againe he was with the Joh. 20. 26. Disciples, *Thomas* then pre- Luk. 24. 33. sent, who before had beene Act. 1. 4. absent; at *Ierusalem* was their meeting: it was night, as before, ere they came together: For, it is said, After eight dayes, &c. that is, after the day-light of the eight day was past; but, not after the night of that eight day was past, which night yet belongeth to the day-naturall: a day and a night make but a day, *Gen.* 1. 5. although

although the light, κατ' ἐξοχὴν, is called day, and the darkeneſſe there called night. What colour, without cavilling, can be ſhewed, why the ninth day ſhould be meant, when it is ſaid, That after eight dayes againe his Diſciples were together & *Thomas* with them, and *Ieſus* with them; unleſſe the ninth day ſhould be made a ſolemne meeting day by Chriſt his example as well as the firſt day of the weeke? which is before confuted: This I write as the Scripture doth, for the willing; if any be ignorant or cavilling after this evidence, let him be ſuch for me, I am cleare from his evill.

Here note, that the * night of the eight day followeth the eight day; to confute them that

* Ioh. 20. 26.

that hold the Sabbath to beginne at the evening before; and for the confutation thereof very probably was it written in these words; After eight dayes: for the Holy Ghost provideth against future errours.

If it be demanded, Why it is not said the first day of the weeke, but after eight dayes; account the day of resurrection for one, and then that day senight must be eight.

My drift in all this, is, to prove, that Christ now by a second testimony did honour the first day of the weeke, with that solemne honour wherewith he would not honour the seventh, nor any other of the fixe, after his resurrection.

21. After Christ had confirmed the first day of the weeke

weeke by two teſtimonies, ſufficient to eſtabliſh a cauſe, he doth not forbeare, as before, to appeare to ſome of the Diſciples on the worki-day, and in their fiſhing, a workiday buſineſſe, to countenance their Callings. There were none then preſent, but 7. of the Diſciples, therefore it was not the firſt day of the weeke, for the whole Church or company of the Diſciples ſhould have beene together, if it had beene the firſt day; and their buſines ſhould have been worſhipping, not fiſhing; but we heare of ſeven, not of all; and of fiſhing, not of worſhipping; which if it had beene otherwiſe, the Holy Ghoſt a faithfull witneſſe would have told us: But this (which is moſt worthy to be obſerved) the

Ioh. 21. 1, &c.

the Holy Ghoſt is carefull to make known unto us, that the fiſhing-time was the third, and but the third time, that Chriſt ſhewed himſelfe after he roſe from the dead, *Ioh.* 21. 14. Which, what other thing can it point out unto us, but that Chriſt appeared not betweene thoſe other two firſt dayes, whereof this ſame Evangeliſt hath made mention, *viz.* the day of his reſurrection at night, *Ioh.* 20. 19. and the night of that day ſenight, *Ioh.* 20. 26. ſutable to that of *Luk.* 24. 31. ἄφαντος ἐγένετο. And that therefore, neither the ſeventh day, nor any other of the ſixe, is to be of equall reſpect with the firſt day of the weeke; and that therefore, howſoever Chriſt did not forbeare to countenance their workiday

buſineſſe

buſineſſe by his preſence, to teach his Diſciples, that every day is not a Sabbath, nor any day worke to be forborne for conſcience ſake, except the firſt day of the weeke; yet that the firſt day of the weeke is no fiſhing-day, no more then a fiſhing-day is the firſt day of the weeke.

22. The firſt day of the weeke, is called ἀντὶ ἡ ὥρα, that ſpeciall time, *Luk.* 24. 33. which argueth, that the firſt day of the weeke is a ſpeciall time beyond all other times, for holineſſe and honour; therefore confuteth the prophaneſſe of them, who would have no Sabbath or holy-day in the New Teſtament; but every day alike ſabbath, that is to ſay, no Sabbath.

For thoſe words, ἀντὶ τῆ ὥρα, which

which be translated, the same houre, cannot there receive that Translation, *adversante tam Scripturâ quàm ratione.*

First, for Reason.

What reason can be shewed why Christ should hurry his Disciples, men and women, from *Ierusalem* to *Emaus* sixty furlongs in the morning so early and so haftily, whither the foremost of them came not, till evening drew very neere; πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα, *Luk.* 24. 29. And after his tarrying with them, breaking of bread, and other solemne communication of spirituall things, they should returne to *Ierusalem* at that time of night; especially being * dwellers in *Galile*, where *Emaus* was.

* Act. 2. 7.

Thus farre for Reason.

No

Now, ſuppoſe it ſhould yet be ſaid, that there is a poſſibilitie that ſuch a thing might be, though there be this improbabilitie againſt it: I anſwer, that *Thomas* was at this latter meeting at *Ieruſalem*, *Luk.*24.38. There is an *enallage numeri* to be obſerved in that, and the neighbouring verſes; the *Plurall* number for the *Singular*; which argueth that it is meant of *Thomas* onely, when it is ſaid, they doubted. But *Thomas* was not with *Ieſus*, till the eight day, or the evening of the eight day, *Ioh.* 20.24. and 26.

Therefore, this ſecond meeting at *Ieruſalem* was not till the eight day, or rather the evening of the eight day after Chriſts reſurrection; which if it be true, then thoſe words

words αὐτῇ τῇ ὥρᾳ, muſt not be tranſlated the ſame houre, but that ſpeciall houre or time, wch if it be true, then it yeeldeth this Doctrine; That the firſt day of the week is a ſpeciall time above all other times.

And then every day is not alike; but, the firſt day of the week hath ſome tranſcendencie in it, beyond other dayes and times; and what is that, but a Sabbatiſme or reſt, which God hath commanded to be kept upon that day, for the commemoration of the reſurrection of Chriſt from the dead? which commemoration is kept by a ſolemne meeting of the holy Diſciples, by the expounding and applying of the word, by thankeſgiving, praiſe, and prayer; by breaking of bread

conference

conference about the Doctrine, by way of judicature, exercise of the Keyes, and contribution.

But the Apostle acquitteth him that shall make every day alike; and accuseth such as observe dayes; and forbiddeth Christians to be overruled by conscience of Sabbaths, &c. *Rom.* 14. *Col.* 2. *Gal.* 4. *Ob.*

So God forbad *Israel* to observe times, *Levit.* 19. 16. *Deut.* 18. 10. 14. who before had commanded *Israel* to observe times, *Exod.* 12. 24. 42. and 43. 22. Must not *Israel* therefore observe times? Yes, surely; What is then meant, when *Israel* is forbidden to observe times? The meaning is, that *Israel* must not observe any other times then those, which *Ans.*

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he hath commanded; nor any times with any other manner of obſervation then he had preſcribed. In like manner, in the New Teſtament, the firſt day of the weeke is recorded to be kept by Chriſt and his Apoſtles, to be ἀνὴ ἡμέρα, a ſpeciall time, or rather, that ſpeciall time above all other times; and as we ſhall prove by and by to be commanded, 1 *Cor.* 16. 1.2,&c. Wherefore when dayes are forbidden to be obſerved in the New Teſtament, muſt not that firſt day be excepted, which before and after is ſo ſtrongly provided for? may we not rather thinke, that all other dayes are forbidden for the honour of this one day? And as for ſuperſtition, which ſome

some alledge, why may not time without superstition be sanctified in the new Testament, as well as bread and wine in the new Testament, without superstition? not that the Sabbath now is, or ever was, inherently holy; for so none is holy but God onely; but it is a servant to holy ends and uses.

23. When the day of the fiftieth day was fulfilled (for so are the words, ἐν τῷ συμπληρῦσθαι τὴν ἡμέραν τῆς πεντηκόστης) that is, when the Day-light of the fiftieth day after Christs Resurrection, was come and gone, and now the night of the fiftieth day began to come on; the Disciples were together, ἐπὶ τὸ αὐτὸ, about that special thing (meaning, the worship of God) Then the holy

Ghoſt came upon them, in the likeneſſe of fiery tongues, the fitteſt reſemblance for the night; as the pillar of fire by night, which became a pillar of cloud by day, *Act.* 2. 1. &c.

24. Upon the firſt day of the weeke, at *Troas*, when the Diſciples were gathered together to breake bread, (which ſeemeth to be their cuſtome, and Gods expectation at evening, on that day) *Paul* preached till midnight, broke bread, talked, ὁμιλήσας, till the breake of day, and ſo departed: where note, that he departed not till the breake of day, ſo that the firſt day of the weeke is no travelling day: and if it be well obſerved, it will be found, that *Paul* came to *Troas* immediately before the firſt day of the weeke be-

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gan; which yeeldeth us two notes; One, that the firſt day of the weeke is no travelling day; Another, that the firſt day of the weeke, is a ſolemn Holy-day; Elſe, why doth *Paul* take ſuch care to come immediately before the firſt day of one weeke, and to goe away immediately after the firſt day of another weeke? what vertue was there in this firſt day of the weeke beyond all other dayes of the weeke, that he ſtrove to keepe it with the Diſciples at *Troas* once and again, in the ſpace of eight dayes, though his affaires would not permit him to tarry longer at *Troas*, then 8. dayes all? Well done *Paul*, thou waſt good Sabbath mettall, hou wouldſt neither come to *roas* on the firſt day of the

weeke, nor depart upon the firſt day of the weeke; and yet, thou didſt love the firſt day of the weeke, ſo well, that thou wouldſt have two of thoſe dayes to ſpend with the Diſciples at *Troas* in breaking of bread, preaching, holy conference and ſuch like; though thy affaires would not permit thee to ſtay at *Troas* more then eight dayes in all: It was a token that the firſt day of the weeke ſhould neither be a travelling day, nor an idle-day; but a holy-day for the Saints to Aſſemble in, to Preach, heare, conferre, break bread in commemoration of Chriſt his Death and Reſurrection, and ſuch like Offices, by thy conſent. And whereas the holy Ghoſt doth Story thi downe ſo exactly and care fully

fully; Is it not for our learning upon whom the ends of the world are come? Yes, doubtleſſe for our learning was it written, that we might forecaſt our journeys and other affaires in ſuch ſort, as that we might keepe the firſt day of the weeke free from work-day-buſineſſe; and full of ſolemne holy exerciſes ſuch as theſe which *Paul* and the brethren at *Troas* are recorded to have beene converſant in, *Acts* 20. 6,7,&c.

But, it will be demanded, where is your evidence for this eight dayes abode of *Paul* at *Troas* and no more? *Obiect.*

I anſwer, that, firſt he abode there ſeven dayes; and then upon the firſt day of the weeke, which (ſay I) was the eighth from his *Anſw.*

coming to *Troas*, he brake bread, &c. That it was the eighth, I thus dispute; from an absurditie, that will follow upon the non-being of the eighth. And that is this; that *Paul* must needs come to *Troas* upon the first day of the former weeke, and that he would not doe for two reasons; one is, because he would not travell to *Troas* on the first day of the week any more, then depart thence, upon the first day of the weeke: the other is, because then he had wante the fellowship of the Disciples and their solemne exercise, which used to be upo that day of the weeke: thing, which was his main drift to enjoy, for his an their mutuall communicat on. Wherefore, the wor

and when it is said, and upon the first day of the weeke; is additive unto the words which goe before; and not explicative; as if it were nothing but a descanting upon the former words.

25. *Paul* ordained in the Churches of *Galatia*, and in the Church of *Corinth*, that, upon the first day of every weeke, there should be contribution of monyes to be kept in a treasury, for the poore of the Saints, untill there was need and opportunitie to distribute it, 1 *Corinthians* 16. *vers.* 1. &c. The which if it be true, then by the rule of proportion, there is an ordinance or commandement to congregate and worship upon the first day of every week; For, if contribution be

commanded to be done upon that day, then a congregation must be upon that day; for, where there is no assembly, there can be no contribution.

And if the Saints must meet upon that day; must they not meet for to worship God, but onely to contribute moneys away into a treasury? Such an occasion alone, would scarcely draw the whole Church together, it is to bee feared. The best are sooner invited by receipts of money, then by disbursements of money, to stirre from home. Therefore, it is more then probable, that there must be some participation of good to sweeten their assembling, as well as contribution of moneys.

But

But, it will be said, you are mistaken in the maine, for there is neither meeting, nor contribution here meant nor mentioned; but onely a laying aside of every man by himselfe, that is, in his own coffer at home, and so no congregation nor contribution. *Obiect.*

1. If treasuring up in every mans coffer at home, were the thing which *Paul* meant; how will it be avoyded, but that there shall be gatherings when *Paul* cometh? which *Paul* there forbiddeth: So that, that exposition setteth the Text at odds with it selfe; and therefore is not good. *Answ.*

2. The word παρ' ἑαυτῷ, which is translated, by himselfe, may be rendred (of himselfe) that is, *penes se*,

of his own accord; where the Apoſtle provideth for the voluntarineſſe of the contribution, that is to ſay, that there be no aſſeſments or forced payments for the poore, as there be in Pariſhes and worldly Corporations. Though that may be good, and is neceſſary and commendable alſo, and the ſame Saints of *Paul* doubtleſſe ought to yeeld, to be taxed in the places of their abode, according to their abilitie; and to pay toward the maintenance of the poore of the town, or place where they live.

So then it remaineth, that the contribution here commanded was of the whole Church publike and voluntary; not private and at home, where moneys lai

up from weeke to weeke might perhaps in a poore Family, ſuch as there were many in *Corinth*, have been impropriated from the firſt uſe, whereto they were dedicated, during the Apoſtles abſence; and not ſo ready as he would have had them, when he came. It ſeemeth he came but ſeldome and could not ſtay long, and there is reaſon enough for it. For, had not he the care of all the Churches, but eſpecially of the Gentiles the world through, and to gather Churches where none was? *Paul* muſt not ſtay about gathering of moneys, as the other Apoſtles did in a like caſe, *Acts* 6. he hath greater matters in hand, then to waite upon money-tables, *viz.* upon the

word of God and prayer, conversion and edification of soules in the faith. The holy Ghost knew well enough that money cometh in hardly enough from the best Saints; especially, if it be much at once, wherefore he did well provide that they must ἀποθήσαυρίζειν, give it away, quite away, when they are in a good minde, by little and little, that they may never covet it or come by it againe, if they should at any time repent of that their good deed.

Obiect. But it will be further objected, and said; I, but though contribution be tied by commandement unto the first day of every weeke, and although by consequence there must be an assembling of the Church

on that day, and probably for some other end then for contribution alone, namely for the word and worship; yet, nevertheleſſe, there is not expreſſed here nor otherwhere, any commandement to aſſemble, or to worſhip on that day.

Unto which I anſwer thus; I pray you tell me, Whether is an expreſſe precept, or an expreſſe preſumption or taking the practice for granted, the more firm? But, the Lord ſeemeth expreſſely to take for granted, that the Saints doe and will meet and worſhip on that day; by vertue of that which hath been written and done in former places of Scripture. Shall we force the Lord to ſpeake juſt in our words? And where he doth plain- *Anſw.*

plainly command and require this or that obedience, or declareth this or that ordinance to be his, there do we finde fault with the very plainneſſe of the Scripture, and doe ſhift it off, ſaying, tuſh this is too plaine to be the meaning of God; he ſpeaketh more intricately; therefore this which is ſo plaine hath another meaning: No marvell though mens ſayings and writings cannot pleaſe nor perſwade us, when Gods himſelfe cannot.

26. The Lord of Sabbath will enter into judgement with the rich landed men, who keepe backe the hire of the poore reaper of their fields, wherwithall he ſhould buy things to refreſh himſelfe and his family on the Sabbath

Sabbath after his weary weekes worke. Therefore, there is a Sabbath in the new Teſtament, *Iam.* 5.4.

27. On the Lords day, *Iohn* is ſaid to be in the Spirit, and the *Revelation* to be revealed unto him on that day, *Revel.* 1. 10. So, that there is a day, which is the Lords in a ſpeciall manner, more then other dayes. And in that day, *Iohn* made conſcience (though baniſhed) to meet the Lord in holy exerciſes: And, as *Iohn* made conſcience to meet or ſeeke the Lord in holy exerciſes, ſo the Lord alſo was not wãting to meet him or be found of him on the ſame day, and to reveale that mightie and manifold revelation. And it is obſervable, that upon the firſt day

day of the weeke was every other great revelation revealed to the Saints, as in in *Acts* 2. when the holy Ghost came upon them, in the likenesse of cloven tongues.

Obiect. *Nehem.* 9. 14. God made known his holy Sabbath at Mount Sinai; *ergo*, it was not known to Israel before that time.

Answ. It followeth not, he made it more specially knowne then, and especially to that generation: so it is said, the Law of sacrifices was given by *Moses*, and the Covenant of circumcision when they came out of Egypt, *Heb.* 8. 9. because it is true they were both then given, but not first given; for *Abel* and *Cain* sacrificed, so did *Abraham* and others, and circumcision

Josh. 5. 17.

cumcision was not of *Moses* first, but of the fathers, as saith another Scripture: But these were either first made known to that generation, having lived so long in bondage in Egypt, that perhaps the ordinances were out of use, as the book of the Law was in *Iosiahs*, and some of his Predecessors dayes, and as the Passeover was in *Hezekiahs* dayes, that Israel laughed to scorne the Kings Proclamation commanding the keeping of it, 2 *Chron.* 30. Or else they were delivered more solemnly and in durable writing, as they were not before that time. Thus I take it to have proved the first day of the weeke, to be a Sabbath and the onely Sabbath of the new Testament; every part of

of the 24 houres to be Sab-
baticall; and the latter night
to belong to the Sabbath.

Which if it be true, then
it doth vindicate the honour
of the Sabbath out of the
hands and mouthes of all
prophane or professors, who
have in practice or profession
on reproached the Sabba-
tisme of that day. And not
onely so, but concludes
them in great transgression
against the Sabbath, come
out of the sabbaths debt how
they can; If any man shall
yet take upon him to gain-
say, he shall have an answer

In the meane time it is
No marvell, though other
ungodlinesse follow after
us against the Law, against
learning, that is, as much as
to say, against all goodnesse,
when as the Sabbath is first
condemned and crucified.

What fault hath the Sabbath made in *England*, that it ſhould become ſo hatefull, eſpecially, after ſo many good yeares of honour, as it hath had from us, and ſo many good mercies, as we have had by it? For, it hath not behaved it ſelfe, like a penurious beggerly or niggardly gueſt amongſt us; as if it had not brought money enough with him to diſcharge his being here; we have fared better for the Sabbath, wee have not beene loſers by it in any thing. God hath expreſſely promiſed to give us with the Sabbath the bread of two dayes, leſt we ſhould grudge his Sabbath. But, if we conſider his performance, he hath performed two times twentie dayes bread, Exod. 16

bread, for that one day an
more.

If we chase away the Sab
bath, Law of God, learn
ing, with holinesse and suc
like, we need not wonde
that God leaveth us to th
Sword, and to destructio

One sort make Laws
gainst the Sabbath, an
force the publication of th
same, that no man shall hi
der his sonne, or servan
daughter, or &c. to play u
on the Sabbath: such a la
as was never made since th
world began before: Othe
reproch the very name
Sabbath as Jewish: a thir
sort pervert the time again
Scripture and Nature, tea
ching it to beginne in th
evening of the night be
fore; as if the world an
the Church had lived in a

esrou

rrour till now.

Some will have no Sabath.

Some will have every day Sabbath, that is, as much as o day a Sabbath.

Some will admit the firſt ay to be a meeting day for worſhip, by vertue of the Apoſtles example; ſome by ertue of tradition; but few y vertue of a Rule or Precept.

I take it they bee all anwered, confuted, and the abbath juſtified from every f them: and ſo an end, till furher occaſion.

Memorandum that page 5. ote the 14. An *Ironia* or rather an *Aſteiſmus* ſhould have been obſerved, where it is ſaid, *that upon the day*, which *followd the preparation*, &c. the chief Prieſts

Priests and Pharisees, went to *Pilate* & after commission obtained from him, sealed the stone, and set a watch; For that day which followed the preparation must needs be the Sabbath, how unsabbathly soever, this sealing of the stone &c. was done upon it; As the holy Ghost should say; was the Sabbath-day in deed wherein they sealed the sepulchre, but they would not be thought to break the Sabbath. Therefore, I will not call it the Sabbath, but the day which followed the preparation; an excellent discovery of their unsabbathlinesse, what pretences soever they made to the contrary.

Let it also be observed by way of further use, that, Sith the resurrection of Christ hath a day of commemoration eve

nt t y weeke, there is no need of
n ob annual ſolemnization of his
d th irth-day. For, his reſurrecti-
For on implyeth his birth, being,
d th nd death, but is not neceſſari-
e th y implyed of them. The
ly fo hepherds indeed, which ſaw
one o more then his birth did juſt-
As i joy in his birth; but to us his
; i irth, life, death, and reſurre-
lee ion, by way of an excellent
epul ἀναμνήσεως, are ſummed up to-
ot b ether in that one day.
oath. The denyall of this weekly
t the ay for commemoration of
hich Chriſts reſurrection ſeemeth
; a otend to a totall oblivion of
thei Chriſt. For, where there is no
ten- commemoration, there muſt
the eeds follow forgetfulneſſe,
nd where there is no time,
d b here can be no commemora-
Sit ion. And if the time be left
hat bitrary, the convention and
eve- commemoration it ſelf, ſeem-
ry eth

eth to be left to every ma
pleasure also; which if it b
how slacke will that comm
moration or convention be
uncertaine summons maket
an uncertaine court; want of
precept, will-worship.

Πάλαι μὲν ὧν ἐν τοῖς ἀρχαίοις τὸ τίμ
σάββατον, μετέθηκε δὲ ὁ Κύριος τὴν τ
σαββάτου ἡμέραν εἰς κυριακὴν, καὶ οὐχ ἁ
μεῖς ἐσμὲν οἱ ἀφ ἑαυτῶν τὸ σαββάτου κατ
φρονήσαντες, &c. Athanas. de Sement

FINIS.

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